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AWAKE

TO THE CALL OF ISLAM!

MUHARRAM 1418 A.H.

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What Rasulullah (Sallallahu Alayhi Wasallam) said:

ON THE ETIQUETTE OF EATING

"Do not cut meat with knife, because it is an act of the foreigners, but tear it off with teeth, because it is more tasteful and easy."

[Abu Daud, Baihaqi]

Hazrat Abu Hurairah reported that when meal was brought to the Messenger of Allah, his hand was raised to it and it gave him satisfaction. He then tore it up with teeth.

"When a morsel slips down from one of you, let him throw off what has stuck therewith of dust and then eat it and not leave it for the devil. When he finishes his meal, let him lick his fingers, because he does not know wherein of his food there is blessing."

[Muslim]

ON DRESS

"Verily the best dress with which you can meet Allah in your graves and Mosques is of white colour."

[Ibn Majah]

"Put on white dress, because it is most pure and excellent, and bury therein your dead men."

[Ibn Majah, Ahmad, Tirmizi, Nisai]

"Hazrat Ummu Salamah reported that the dress dearest to the Messenger of Allah was a Kurta."

[Tirmizi, Abu Daud]

ON KEEPING A BEARD

"Oppose the mushrikeen, lengthen the beards and clip the moustaches."

"Clip the moustaches, lengthen the beards"

"Clip the moustaches and lengthen the beards and oppose the fire-worshippers."

"My Rabb commanded me to lengthen my beard and to clip my moustache."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 بِرَحْمَةِ اللَّهِ وَبِطَوْلِهِ
 وَبِإِيمَانِهِ وَبِإِسْلَامِهِ

Editorial

Parents- The Cause of Delinquency

by Mujlisul Ulama of S.A.

"O people of Imaan! Save yourselves and your families (wives and children) from the Fire, the fuel of which is people and stones....." [Aayat 6 Surah Tahreem]

Disobedience to parents has become an endemic problem in the Muslim community. In this regard Muslims have followed in the footsteps of other communities among whom the dividing line between children and parents is extremely feint if not completely non-existent. Delinquency is on the increase. Kuffaar cultures and cults have made their impact on Muslim society. The embrace of westernization by Muslims have introduced all the evils of that kufr culture into Muslim homes thus bringing ruin to the holy moral fabric of Muslim society.

Complaints of Parents

Parents are complaining of the gross disobedience of their children. From an early age the modern Muslim child displays his traits of rebellion against parental authority. By the time he/she is a teenager there exists hardly any parental control. The child is misbehaved, displays misconduct, is rude to parents and indifferent to the demands of Islam. The behaviour exhibited by children in these times creates the idea of them being the parents and the parents the children. Children dictate the terms of their desire and

parents meekly comply. Most parents in this modern age are on the defensive when they have to confront the misdemeanours of their children. In fact, parents have become scared for the reactions of their children in the event of any confrontation with them.

Parents - those who still have some religious feelings - complain about the immoral behaviour of their children; they bemoan the irreligious attitude and slack ties which their children have with Islam. When the child ultimately takes the plunge into total moral and spiritual ruin by drugs or 'marrying' a non-Muslim to whom the parents are violently opposed, the world of the parents comes to a crushing end. They had provided the 'best' worldly upbringing to their child. They slaved for the education and well-being of their child. They left no stone unturned to make their child comfortable and successful on earth, yet they are now tortured with their beloved child's moral collapse and ruin. The child renounces and denounces his parents who can now shed only tears of sorrow, grief and disappointment.

Rights of Parents

When parents are faced with the gross disobedience and obstinacy of their teenage children, they wish and pray that their children will understand the gravity of the sin of disobedience to parents. They may even try to give their children lectures about Islam's emphasis on obedience to parents. Some will approach others to speak and reason with the disobedient children and to make them aware of the punishment for disobeying parents. Different ways and means are explored in an attempt to bring the errant children to their senses, but all to no avail. Once the child has chosen a particular path of evil or disobedience which in his mind is the only correct way, he/she will walk in that direction regardless of the protests, threats and laments of his/her parents. These are daily incidents which are on the increase.

Undoubtedly, the Shariah has elaborately explained the rights of parents. The emphasis on obedience and kindness to parents is of such a high and prior degree that the Qur'aan couples the sin of disobedience to parents to disobedience to Allah Ta'aala. It is, in fact, likened to shirk (association of partners with Allah Ta'aala), hence the Qur'aan Majed says

in a number of places:

"Do not commit shirk with Allah and be kind to parents....."

After prohibiting shirk, the Qur'aan prohibits disobedience to parents. A disobedient child lives under Divine curse. The rights of parents are numerous and sacred. There can be no argument in this regard. However, what is usually overlooked is that children too have rights which are also sacred, and it is incumbent on parents to observe these rights which the Shariah has commanded.

Rights of Children

The Qur'aanic verse:

"O People of Imaan! Save yourselves and your families from the Fire....."

is a command to observe the rights of children as well. Since parents have grossly and miserably failed to observe the rights of their children, they are confronted in later life by the disobedience of their children. One shall reap only what one has sown. If parents study dispassionately the cause of their children's spiritual and moral ruin, they will not fail to understand that the cause was parental neglect. The parents themselves had failed to discharge correctly and fully the sacred command of Allah Ta'aala with regard to children, hence the heart-breaking consequences they have to suffer.

The rights of children are not confined to the worldly and material well-being. Parents labour under the impression that as long as they have fulfilled their duty to their children with regard to food, clothes, shelter, worldly comfort and worldly kuffaar education, they have fully discharged the rights of their children. But, these provisions are only part of Huqooq (Rights) which the Shariah imposes on parents. Of far greater importance than worldly and material comfort and benefit is the Deeni Tarbiyat (training) of children. Nothing is more important than the Deeni and moral development of the child. The Qur'aanic command to save one's family

from the Fire is an instruction to impart proper Deeni Ta'leem and Tarbiyat to children. Without such training it is not possible to save children from the "Fire" stated in the Aayat. The Fire into which they will plunge figuratively speaking, commences right here on earth. The moral ruin and spiritual destruction which follow in the wake of parental neglect represents the Fire on earth which will devour children. In Qiyaamah, the Fire is of course, Jahannum in which they will be punished for their evil conduct here on earth. But, parents should remember that they had paved the path of Jahannum for their children by failing to observe the rights of their children.

The Attitude of Parents

Most parents in these days Islamically fail their children. While they slog night and day for the worldly well-being and welfare of their children, scant regard is shown for the Deeni Ta'leem and Tarbiyat of their children. The domain of Akhlāq (Islamic Morals) has been largely excised from the lives of modernistically inclined Muslim parents. As long as the children are materially provided for and their secular education attended to, parents are satisfied. Beyond this extremely short-sighted policy their imagination cannot dwell.

Even the smattering of Deeni Ta'leem which children are allowed to pursue in the part-time Madrasahs after kuffaar school time is imparted grudgingly and disconsolately. The little Deeni Ta'leem provided by the impoverished Madrasahs is also made subservient to kuffaar secular education. Most children emerging from these part-time Madrasahs after doing a stint of Ta'leem in haphazard fashion lack adequate ability to even correctly recite the Qur'aan Shareef. As far as the necessary Deeni Masaa'il are concerned, they are grossly deficient. The issue of Akhlāq does not even feature. What then can be expected from such a child lacking entirely in spiritual and moral background?

The Most Fundamental Right

Of all the rights which the children hold over their parents, the most important is the Haqq of Tarbiyat (Islamic Moral and educational training). Since man has been created for the Akhirah, his spiritual welfare has prior

importance. The Qur'aan and Hadith make incumbent on parents the provision of proper moral and Islamic educational training to their children. This department is of fundamental importance. It has a greater status than even the provision of food, shelter and clothing. The best Sadqah a man can give is to train his child in Akhlāq (Islamic Morals).

In the program of moral training, of vital importance is the company and circle in which the child spends time and moves. Echoing the instruction of the Hadith of Rasullullah (Sallallahu alayhi wasallam), the Mashaa-ikh say:

"Better than virtuous acts is virtuous company and worse than evil acts is evil company."

Rasullullah (Sallallahu alayhi wasallam) supplicated:

"O Allah! I seek refuge with you from an evil moment and from evil company."

In this sphere the parents in this age have grossly and miserably failed their children. This Shar'i command has been completely ignored and children are exposed to the worst kinds of shaitaani company and influences which utterly corrupt and ruin them. Instead of ensuring that their children remain in pious company or, as a last resort, in the home environment where pious company is not available, parents are not only content, but actually encourage their children to associate with fussaag, fujjaar and kuffaar. The best period of their formative life is destructively squandered in the 'suhbat' (company) of kuffaar and fussaag secular teachers. Men and women of dubious and immoral character in secular schools become the guides and instructors of Muslim children. Children are constrained by their parents to live in the liberal and immoral school and university environment for up to twenty years of the most delicate part of their lives. They mix with the opposite sex in co-ed schools. Their playmates and confidantes are non-Muslim teachers and schoolmates. While parents are too much engaged in their worldly pursuits, their children are involved in immoral pursuits of the cults and cultures of kufr to which they are being exposed. What Akhlāq - what Islamic character can be expected of such children? How can intelligent Muslims expect such children to be obedient to their parents and obedient to the Laws

of Allah Ta'ala? The logical consequence of such evil exposure is moral ruin, scepticism, atheism and delinquency. There is, therefore, no surprise when children display all the traits, habits and characteristics of the kuffaar.

Parents have to realise that they are the prime cause for the moral and spiritual destruction of their children. They have violated the sacred terms of the Amaanat and Pledge of Allah Ta'ala by their abdication of parental duty. The sins children perpetrate will be laid at the door of parents who will share the punishment in the Hereafter.

The oblique intellectual vision and corruption of intelligence of modern Muslims today have made them completely indifferent of the demands of Imaan and Islam. For the sake of worldly gain and transient pleasures and comforts they are prepared to barter away the Najaat (Salvation) of their children. Their goal in life is primarily worldly progress and perfection. In the process of worldly pursuit and acquisition the Deen and the Imaan of their children can be confounded. It does not matter to them.

Parents of this ilk are in reality the enemies of their children. They pave the path for the ruin of their offspring. The obedience to parents which the Shari'ah imposes as a sacred and obligatory duty on children is not related to such traitorous parents. Children are not under Shar'i obligation to obey the evil and haraam commands of such parents.

When a child has been allowed by his parents to associate and mingle with a faasiq or kaafir member of the opposite sex for years at school or university, then such parents forfeit the right to debar the child from marrying that person when the couple has gone overboard in their immorality. It then becomes permissible for such delinquent children to marry without the consent of their fussaag parents who were instrumental in the spiritual and moral ruin of their beloved children.

It is imperative to understand that the basic cause of delinquency, disobedience and immorality prevalent among Muslim children of this age is PARENTS who have abdicated their office of parenthood by shirking the parental obligations towards their children. □

Lustful Glances

By
Hadhrat Moulana Hakim Muhammad Akhter Sahib
(Maddallaho-Zillahu)

Lowering the Gaze

Now attentively read the following which is extracted from the sayings of Hadhrat Hakimul Ummat Moulana Ashraf Ali Thanvi (Rahmatullah Alayh), the gist of which is from the waaiz (lecture) Ghad-e-Basr:

No one can justify the notion that lustful glances are permissible. In fact, it is haraam from every avenue and it is a very weighty sin. At this juncture say:

"O Allah, the mountainous weight of this haraam and heavy sin is on my shoulders, a lifetime has been destroyed in it. Have mercy on this wasted life of mine because You are the most Merciful of those who show mercy. Besides You, we have none other to show mercy upon us."

Just as lustful glances are haraam, so too is fantasizing and the harm is even more than that of lustful glances. Due to lustful glances one is deprived of the Noor of Aamaal-e-Saaleha, and the heart is ruined.

Some people due to the defilement of lustful glances have died on kufr. They were involved in carnal love and could not free themselves until the last breath. Instead of the kalima they uttered something else. When a ghair-mahram woman comes in front of one, then lower the gaze and never look at her even from the corner of the eye. Even though shaitaan puts the fear of death in you, don't care, think thus:

"Even if I die, what a beautiful death it will be (Shahadat-Martyrdom)."

After casting lustful glances such darkness envelopes the heart that Zikr, etc. become ineffective and empty. Time and time again, in spite of the constant demand and desire, if one does not protect one's sight and abundantly seeks forgiveness, the heart will not become purified. At times, one dreads Zikr and Shaghl due to lustful glances, and this dread is transformed into hatred and takes one to the stage of kufr (Allah forbid this and protect us).

The eyes of one addicted to lustful glances become lustreless because the heart becomes devoid of Noor. Once the heart is denuded of Noor, then from where will Noor be reflected in the eyes? Ponder over how much effort you are making for your Zikr and Ibaadat, and at the same time through lustful glances you are destroying it and are being deprived of true nearness to Allah and of special Noor and blessings from Him. Thoroughly understand that with constant and persistent sinning, the thought or desire of acquiring Nisbat-Ma'a-Allah (connection with Allah) is the height of self-deception.

Remembrance of Allah

Once one's sight falls on any beauty, immediately look at something ugly. If such a one is not present, imagine someone extremely ugly, someone pitch black, pock-cheeked, flat-nosed, long-toothed, squint, bald-headed, extremely phlegmatic, pot-bellied, suffering from diarrhoea with flies buzzing around her. One must also ponder that this beauty upon dying will rot and become distasteful to the extreme, with worms crawling all over her. This pondering over someone ugly will not have a lasting benefit, it will merely be temporary. The desire for that beauty will once again torment one. Therefore, to weaken and suppress forthcoming desires, one must remember Allah abundantly.

Secondly, one must firmly establish the fear of Allah. Thirdly, realize that He has complete power over us. After acting upon this for some time, this plunderer of Imaan will slowly leave one. Such a long-drawn disease does not leave one in a day or week. Do not despair. Continue in your efforts. This desire will gradually decrease and the Nafs will come under one's control. Do not wish that desire itself no longer exists in one's self, because if there is no desire how will one earn reward? If an impotent person boasts

that he does not have relationship with women, what achievement is there in this? If a blind person says: "I don't look at women," this is no great feat. Does this merit any praise? Thus, realize that to wish for the non-existence of desire is compounded immaturity and ignorance.

The desired object is this, that desire is suppressed and easily comes under one's control. This sickness is very widespread. Those who are regarded as pious are also entangled in this. For Allah's sake, take the necessary steps to eliminate this disease.

Gentlemen! If Allah brings one in front of Him and asks one:

"WHY DID YOU LEAVE ME AND CAST YOUR GLANCE AT ANOTHER OBJECT?"

What answer will one give? This is not a trivial matter. One must seriously take the appropriate measures.

Another cure is this that when one has cast a lustful glance or one has fantasized, immediately make Wudhu and read two rakaats Taubah Namaaz. On the first day, one will have to read numerous nawaafil.

Thereafter when nafs sees that on deriving this little pleasure, this is the difficulty that has to be borne, the temptation will not remain. Then make duaa to Allah Ta'aala that He protects us from all difficulties.

[Husnul Aziz]

The subject matter discussed should be read daily ♦

Rasulullah (Sallallahu alayhi wasallam) says:

"Whoever abuses my Sahaabah, on him shall be the curse of Allah and the angels and all mankind" ☆

[Jami]

Destroying an Islamic System

Rasulullah (Sallallahu alayhi wasallam) declared the incumbency of Islamic knowledge in the following terms:

"The quest of Ilm (Islamic Knowledge) is Fardh on every Muslim."

The importance of Islamic knowledge can never be over-emphasised. The acquisition of a sufficient degree of Ilm is vital for the healthy development of Imaan and the progress or Roohaani (spiritual) progress of Muslims. All forms of true knowledge, i.e. Deeni knowledge, are inextricably interwoven with the fabric of the Qur'aan-e-Hakeem. Every branch of Islamic knowledge be it Fiqh, Tafseer, Hadith, Usool-e-Fiqh, Tajweed, Nahw, Sarf, spelling of Arabic words as taught in Maktabas, etc., spring from the Qur'aan Shareef and are acquired for reciting and understanding the Qur'aan Shareef and the Sunnah as taught, expounded and practised by Rasulullah (Sallallahu alayhi wasallam) and his illustrious Sahaabah who spread the torch of Islam and the culture of Imaan in the remotest corners of the world. Thus Ilm or Islamic knowledge is the knowledge of the Qur'aan and Sunnah, and nothing else.

The Qur'aan and the Sunnah are not new developments of this age. Islamic knowledge is not a new discovery or a newly evolved science or branch of worldly learning. Billions of Muslims over the fourteen centuries of Islamic history have acquired Ilm of the Deen - and all of them had to commence with the learning of Alif and Ba. Thus, Maktabas or elementary institutions of Islamic learning for kids existed from the very beginning. The institutions of Islamic learning all imparted the self-same Deeni knowledge which we have to acquire in this day and tomorrow until the Day of Qiyaamah.

It is an acknowledged and an unanimous fact — an incontestable reality — that the world can never again produce such Stars and Beacons of Islamic knowledge as existed in the initial stages of Islamic history. These men of incomparable intelligence, impeccable moral and spiritual character, men who had attained the highest degree of Imaani and Islamic perfection — the

illustrious Saaliheen — have left for the Ummah the best and most auspicious systems of Ta'leem (Deeni instruction). It is inconceivable to the intelligence of Imaan that their systems of Deeni education can be superseded and bettered by insignificant men of these times. The Islamic methods of Deeni Ta'leem were evolved by men of the highest Taqwa and not by people awed and enamoured by western influences and western technology.

It is indeed cause for grief to observe that in our day, men who possess no significant Islamic qualifications nor Islamic experience nor the intellectual depth to understand the worth and the holiness of the methods and systems of Rasulullah's (Sallallahu alayhi wasallam) illustrious and pious successors, seeking to displace these wonderful and mubaarak systems. We thus see the manifestation of western ways and methods of tuition infiltrating into our Islamic Madrasahs. Slowly but surely, these alien influences and ways are corroding the pure, holy and efficient systems of our illustrious forbearers. The disastrous consequences are open for all to see. The exceptionally poor quality of Ta'leem prevalent in the Madrasahs of today has for one of its main causes, western ways of instruction.

There are moves afoot to secularize Deeni Madrasahs and in this way stifle and extinguish the spirit and the soul of Deeni Ilm. Men who are supposed to be Ulama are busy engineering ways for the displacement of the old and mubaarak ways of the Salf-e-Saaliheen. In their scheme to secularize Deeni Ta'leem they are operating like puppets under the direction of some secular school teachers who act as their advisors. This is indeed an intolerable and lamentable situation which cannot be condoned nor be permitted to continue. Islamic knowledge and the systems by which we teach are our Islamic heritage which the Ummah must jealously and zealously guard. A few individuals crushed by western ways and influences are not to be allowed to scuttle our heritage and destroy our holy systems of Islamic education.

By degrees the true Islamic methods of Ta'leem are being displaced by the gradual introduction of western methods into our Madrasahs. At first, benches were introduced, thus doing away with the mubaarak way of sitting on the floor and learning as was the way throughout the centuries of Islamic history. This was followed by the introduction of blackboards. New text

books devoid of barkat and compiled by inexperienced persons who are wholly deficient in both Islamic knowledge and Taqwa displaced the age-old Qaaidahs which existed in the Madrasahs and by means of which millions of Muslims had learnt correctly how to recite the Qur'aan Shareef. In Muslim nursery schools, pictures of animate objects (human beings and animals) are being used in profusion. Kuffaar nursery rhymes and other concoctions of the westerners are being taught to Muslim children. The next logical step is the introduction of television in Madrasahs under the guise of showing "Islamic" films - such as Hajj films. If this despicable and haraam trend is going to be allowed, soon the Madrasah will be no different from the secular schools of kufr and liberalism. No semblance of the Deen and its spirit will remain in our Madrasahs if this evil trend is not checked and eliminated. In fact, in other places of the world, Madrasahs have been totally secularized. Great Kitaabs such as Tafseer and Hadith Kitaabs are being taught at institutions which although dubbed "Islamic", are bereft of any Deeni feeling and spirit. These lofty and sacred Books of the Shariah are treated as any other western textbook. Totally westernized and secularized personnel are in charge of imparting the knowledge of the Deen. The Deeni classrooms in such Madrasahs bear no resemblance to anything Islamic. We have no desire for this dismal and gloomy fate to overtake our Madrasahs.

By the Fardhl of Allah Ta'aala, our Madrasahs have so far been saved from total immersion into western systems of tuition. But, the signs are indicating the destruction of our sacred system of Ta'leem - a destruction which is perhaps unintentionally, but ignorantly and childishly being planned by Molvies who lack vision and the ability to direct the affairs of the community. Such vision and ability are the products of true knowledge adorned by Taqwa. But this is lacking in those who seek the displacement of the age-old Islamic system of Ta'leem - the system which we have inherited from our illustrious forbearers - the system which was infused into the breasts of great Ulama and Auliya. How can it then be expected that the community be held at ransom to submit to the new-fangled introductions of men deviated from the Path of the Sunnah?

Madrasah trustees and officials have no mandate to annihilate the Islamic system of education. They are not entitled to spawn deviation and spiritual corruption by submitting to the advice of secular school teachers. They are

not to be granted any leeway in their desire to tamper with the sacred ways of Islam. Muslim parents have on them the sacred obligation of refusing to accept new ways - western ways - ways of the kuffaar - when it comes to the Ta'leem of their children.

In our search for Deeni quality, let us not go far. Most Muslims in the provinces of Natal and Transvaal have had the opportunity to meet great Ulama and Auliya of Islam. They have seen and met illustrious Ulama such as Hakimul Islam Moulana Muhammad Qari Tayyab Saheb, Hadhrat Shaikhul Hadith Moulana Zakariyyah Saheb, Hadhrat Moulana Masihullah Saheb, Hadhrat Mufti Muhammad Shafi Saheb, Hadhrat Moulana Abrarul Haqq Saheb and several other highly qualified Ulama of Islam. These illustrious Ulama stand out like glittering stars in the firmament of contemporary Islamic knowledge and piety. In this country there is not a single Aalim who compares with these noble Ulama. Yet all of these authorities of the Shariah obtained their knowledge of Islam by the old system handed down to the Ummah by the illustrious Salf-e-Saaliheen. Does Islamic intelligence advocate that we follow the system of Ta'leem and Ta'allum of these leaders of the Shariah or the newly-invented systems borrowed by non-entities from the west? Rasulullah (Sallallahu alayhi wasallam) said:

"Seek a verdict from your heart."

If the heart and the conscience are sincerely and honestly consulted, the Muslim will not fail to recognise the folly and deviation of the new methods of the west. Such new-fangled ways stripped of barkat and roohaaniyat can never fall in place in a truly Islamic and Deeni institution.

The engineers of modernity influenced by nafsani and western ways, are descending to ridiculous levels of corrupting our Islamic system of Ta'leem. They are even unhappy with the way in which Muslim children have been taught and are being taught to spell the Arabic words. The old system has been tried and proven effective for many centuries. We all have learnt by the sacred way of spelling - the way given to us by men of knowledge and Taqwa. But, now some Madrasah officials prefer a dumb method described as the "sound" method in which the Madrasah pupil is taught to behave like some dumb animal mimicking sounds. Indeed, they are retrogressive in their

thinking. Instead of adhering to the intelligent and proven methods of teaching pupils to spell the Qur'aanic words, they visualize rectitude in teaching the Qur'aan in some dumb method. In this new and ignorant method, the Fathah, Kasrah and Dhammah (Zabar, Zer and Pesh) are eliminated and the child is deliberately held in ignorance regarding the spelling of the Qur'aanic words. When Muslims deviate and wander from the Path of the Salf-e-Saaliheen, their intelligence suffers stagnation and retrogression. They then fail to think Islamically.

In one Madrasah in this country, Madrasah pupils are exhorted to bring pictures (both animate and inanimate) to Madrasah. Madrasah time is so vastly limited and there is so little time for teaching even the essentials of the Deen that it staggers one's imagination to observe this ridiculous and unlawful demand made on the pupils. Bringing pictures to the Madrasah - indeed, they have fallen from the sublime to the ridiculous! Madrasahs are not institutions to waste precious time in nonsensical projects in the way perpetrated at nursery schools and secular schools. Such silly projects may not seem ridiculous in a western secular school, for many a nonsense and stupidity fit the secular kufi system. But, when applied to Islamic Madrasahs, the ludicrousness is glaring.

The aim, and goal of all Deeni Ustaads are to create in the child the ability to correctly recite the Qur'aan Shareef, and understand well the Deeni Masaa'il necessary for daily life. True Deeni ability and understanding have to be infused in the child. These attributes are attainable only by following the systems of instruction evolved by the Salf-e-Saaliheen. Deviation from their system will have the opposite effect. We, therefore, have no need for these modern western systems nor can the community afford such ways and systems which diverge widely from the methods of the Sunnah. We make dua'a that Allah Ta'aala guide those who are straying from the Islamic paths. May Allah Ta'aala open up their hearts to understand the value of Islamic systems.

[Extract from "The Majlis" Vol. 6 No. 11]

To dishonour a Muslim is tantamount to taking the highest form of Usury ♦

[Hadith]

MALFOOZAT (Statements)

By

Hakimul Ummat Hadhrat Moulana Ashraf
Ali Thanvi (Rahmatullah Alayh)

1. Secular Education or Deeni Knowledge?

- During these times some people are proclaimed as pious and learned. However, they divert their children into the pursuit of secular education. I am sure that such people regret even the fact that they are 'Aalim'. They must be wondering: "Why did we acquire this (Deeni) knowledge? Why did we not acquire English education?" Indeed, this condition is highly dangerous, for they are denigrating and despising the knowledge of the Deen in their hearts. May Allah Ta'aala have mercy on them and may He guide them.

2 The Attribute of Pious Ulama

- In their mission of proclaiming the Haqq, the pious Ulama and Auliya whom we follow never feared the criticism of those who insult. There is only one attribute in our Ulama which people dislike, viz., their stand of proclaiming the Truth. Truth is always bitter. This is what we love so much. Thus, there is no scope for detestation.

3 Muslims and Western Life-style

- Emulating the westerners has become thoroughly ingrained (in Muslims). Appearances, ways and styles of the west have become the life-style of Muslims.

4 Religious Student Silences Police Officer

- People complain that those who pursue Islamic education are despised

by the modernists. My advice is: You (i.e. Islamic students) too should despise them. This is the Sunnat of Nabi Nooh (alayhis salaam) who said to his people:

"If you mock at us, we too shall mock at you just as you are mocking"

My nephew was once travelling on a train during his childhood days. Along the journey he met a top-ranking police officer who asked:

"Why is it that every student of Arabic (Islamic education) has a clean-shaven head?"

(At that time my nephew was studying Arabic).

My nephew instantly responded:

"Why is it that every student of western education has a clean shaven face?"

This witty answer silenced the police officer.

★★★★★★★★★★

Hazrat Imam Ghazali (Rahmatullah Alayh)

A person saw Imam Ghazali (Rahmatullah Alayh) in a dream and asked him how he was treated by Allah. He replied that he was granted forgiveness because when at the time of his writing a fly came and, sitting on his pen, began to lick the ink. Imam Ghazali waited until it had finished. On account of this patience he was forgiven.

[Manan Lubra Sherani]

Arabian Wisdom

- * Be not hasty with your tongue. If words are silver, silence is gold.
- * A foolish man is like an old garment, which if you patch it in one place becomes rent in many other places.

The Mustahab Manner of Making Duaa After Salaat

"Know, that there is no difference of opinion among the four Madhabs with regard to the dua (after Salaat) being recited silently by the Imam and the Munfarid."

[Risaalate Istihbaabud Da'want Aqibas Salawaat, page 5 of Hakimul Ummat Moulana Ashraf Ali Thanvi (Rahmatullah Alayh)]

The above categorical statement as well as the many references from authentic Kitaabs, appearing hereunder clearly teach us that the best manner — the Mustahab manner — of making dua after Salaat is to make it silently.

In making the dua silently everyone is at liberty and ease to make the dua of his heart. Added to this is the fact that silent prayer goes for greater sincerity. For these, as well as other reasons, the Sunnah of our Nabi (Sallallahu alayhi wasallam) encourages the dua being made Sir-run (i.e. silently).

Says Allah Ta'aala in the Holy Qur'aan:

"Call unto your Rabb in humility and in silence (with low voices) — Verily, He loves not the transgressors."

[Sura A'raf]

The Original Law in Zikr is to make it silently — and, to make Jahr (aloud) is Bida't (Innovation).

[Tafseerul Mazhari, page 361 Sura A'raf]

There is Ijma of the Ulama on the fact that Zikr should be made silently and that is Afdhal. And, Jahr in Zikr is Bida't, except in special cases like Azaan, Iqaamat, Takbeerate — Intikaal by the Imam in Salaat.

[Tafseerul Mazhari, page 361 Sura A'raf]

The statement of Imam Hasan (Radiallahu anhu) that a silent duaa exceeds a loud duaa by 70 times points to the fact that silent Zikr is Afdhal.

And, on this is the Ijma of the Sahaabah and those who followed them.
[Tafseerul Mazhari, Page 361 Sura A'raf]

Verily, the Muslims (i.e. during Rasulullah's (Sallallahu alayhi wasallam) time) would strive hard in making duaa and no sound besides a low whisper (full of sincerity) could be heard from them — between them and their Rabb. And, this is what Allah Ta'ala says in His statement:

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ

[Tafseerul Mazhari, Page 361 Sura A'raf]

And verily, Allah mentions a pious servant whose action pleased Allah — thus He says (in the Qur'aan):

(And, remember when he called unto his Rabb a silent call.)

[Tafseerul Mazhari, Page 361 Sura A'raf]

And, the Hadith of Said bin Abi Waqqas (Radiallahu anhu) that Rasulullah (Sallallahu alayhi wasallam) said that the best Zikr is the Silent one, indicates that Silent Zikr is Afdhal.

Also, the Hadith of Abu Musa (Radiallahu anhu) that when Rasulullah (Sallallahu alayhi wasallam) was on the expedition of Khaibar a group of people came out above a valley and raised their voices with Takbeer. Rasulullah (Sallallahu alayhi wasallam) then said:

"Soften it upon yourselves (i.e. lower your voices) or verily you are not calling one who is deaf or absent. Verily you are calling One Who is the Hearer and Who is Near."

[Tafseerul Mazhari, Page 362 Sura A'raf]

(Know that, verily, Zikr has three stages: One is Jahr and raising of the voice with it. This is unanimously Makrooh — excepting when there is need for it and its Hukm desires Jahr. At such a time Jahr will be Afdhal to Sirr

(Silent) e.g. Azaan and Talbiyah.

[Tafseerul Mazhari, Page 362 Sura A'raf]

The second stage is Zikr with the tongue made silently (Sirrun).

And, the third stage is to make Zikr with the heart, Rooh, Nafs, etc., such Zikr wherein the tongue plays no part. And this is that Silent Zikr which even the Recording Angels have no knowledge of.

[Tafseerul Mazhari, Page 362 Sura A'raf]

Allama Halbi Hanafi (Rahmatullah Alayh) wrote:

"According to Abu Hanifah raising the voice with Zikr is Bida't and is against the command of Allah contained in the Aayat."

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ

Mullah Ali Qari (Rahmatullah Alayh) says that some of our Ulama have categorically declared as Haraam the raising of the voice in the Musjid, even if it be with Zikr.

Imam Nawawi (Rahmatullah Alayh) says:

"Duaa is to be made silently without Khilaf."

[Sharhul Muslim, Page 211, Vol. I]

Imam Shirajuddin Hanafi (Rahmatullah Alayh) wrote:

"It is Mustahab to make duaa silently — and raising the voice with duaa is Bida't."

[Fatawa Sirajiah, Page 72 and Moudhoo-ate Kabiri, Page 17]

Ibn Bitat (Rahmatullah Alayh) and other Ulama have reported that the Ashaab of the official Madhabs and other Imams are unanimous in saying that raising the voice with Zikr and Takbir is not Mustahab. Imam Shafi (Rahmatullah Alayh) has opined that after completion of Salaat the Imam and Muqtadi make Zikr silently.○

[Sharhul Muslim of Nawawi, Page 217, Vol. I]

Ulama-e-Haqq and Ulama-e-Soo

by
**Hadhrat Shaikh-ul-Hadith Moulana Muhammad
 Zakariyyah (Rahmatullah Alayh)**

Now having written all that, I have to admit that there are two kinds of Ulama — the true ones (Ulama-e-Haqq) and the false or evil ones (Ulama-e-Soo). In the Hadeeth there are grave warnings of dreadful things awaiting the Ulama-e-Soo. They are among those who will be first to enter into Jahannam. They are astray and are leading others astray. Rasulullah (Sallallahu alayhi wasallam) said:

"A person who seeks knowledge with the object of acquiring worldly riches, will not even smell the fragrance of Jannat."

[Targheeb]

Rasulullah (Sallallahu alayhi wasallam) also said:

"Whosoever acquired knowledge for the purpose of attracting people to be inclined towards him, will be cast into Jahannam."

[Targheeb]

and also *"The worst of people have the worst Ulama."*

[Targheeb]

It is also reported that Rasulullah (Sallallahu alayhi wasallam) said:

"Knowledge is of two kinds. One type is that which is only on the tongue (having no effect upon the heart). This is Allah's proof against men (that He completed His argument). The other type is that which is in the heart and is beneficial knowledge."

In another Hadeeth he (Sallallahu alayhi wasallam) said:

"In the latter days the devout ones (Sufis) will be ignorant and the Ulama immoral."

and also

"Seek not knowledge in order to contest with the Ulama and to

argue with the ignorant ones and to attract people towards you by it. Those who do this will be cast into Jahannam."

Sayyidina Umar (Radiallahu anhu) said:

"On behalf of this Ummat I am most fearful of the Aalim who is a hypocrite."

People asked: *"Who is a hypocritical Aalim?"*

Hadhrat Umar (Radiallahu anhu) replied:

"He is one who by tongue is an Aalim but in his heart he is ignorant."

Sayyidina Hasan (Radiallahu anhu) said:

"Do not become such that in spite of having acquired the knowledge of the Ulama and become acquainted with the deep researches of the thinkers, you behave and act in the manner of ignorant fools."

Hadhrat Ebrahim bin Ummaya was asked:

"Which person will be most ashamed and sorry?"

He replied:

"The ashamed one in this world is he who obliges an ungrateful one. And the ashamed one and sorry one at the time of death is that Aalim who exceeded the limits."

Sayyadina Hasan (Radiallahu anhu) also said:

"The torment of the Ulama will be the death of the heart. The death of the heart is seen in this that with the deeds of the Hereafter he earns the benefits of this world."

Hadhrat Yahya bin Ma'az (Radiallahu anhu) says:

"When with knowledge and wisdom worldly benefits are earned, that knowledge loses its splendour and brilliance."

Sayyidina Umar (Radiallahu anhu) observed:

"When you see any Aalim who loves worldly riches, consider him to be a suspect (and guard your Deen) for whosoever loves a thing becomes entangled with it."

Hadhrat Malik bin Dinar (Radiallahu anhu) said:

"I have read in ancient books that Allah says: 'When an Aalim begins to love this world, the least that I can do to him is that from his heart I take away the pleasure of his conversing with Me in prayer.'" [Ihya]

All these statements quoted above and many other similar quotations undoubtedly refer to the Ulama-e-Soo — the evil ones among the Ulama. However the verdict of whether such-and-such an Aalim or party belongs to this category or of the true Ulama is not for anyone to give. This also lies under the Shariat to be decided according to its stipulations. It is completely wrong that when any Aalim speaks in favour of our views, we consider and laud him as being of the true Ulama. But when he says anything against our opinions, he is immediately branded as being of the Ulama-e-Soo; ready to be sacrificed. What is this that until yesterday our opinions about some political party were favourable? Hence this Aalim and all those who were in favour of this party's political policy were lauded as Ulama-e-Haqq. But now our views regarding that party had changed overnight. And now all the Ulama who supported that party have their names added to the list of Ulama-e-Soo!

The criterion as to whether any Aalim is of the true or evil Ulama is only this:

How does he respond in action to the tenets of the Holy Qur'aan and Hadeeth? That is all. But so have we changed that with our own crooked understanding, our emotions and under the influence of the unbelievers we set up some policy. Whosoever agreed with it of the Ulama is lauded to be a great Allamah, a great scholar, well-versed and acquainted with the needs of the nation, an expert on the intricacies and mysteries of the Deen — even if this self-same lauded one is ignorant and an uneducated fool, having no touch with Qur'aan and Hadeeth. On the other hand the truly great Ulama who oppose our opinion, in spite of being really experts in matters of Shariat

and truly well-acquainted with the needs of the nation, will be ridiculed, jeered and abused with the meanest and vilest of words. What a tragedy!

Note that in many respects there were major differences of opinion between the Sufis — with their esoteric knowledge, clairvoyances and their internal sciences — and the external Ulama, the formalists. But the pious ancestors did not even give the Sufis the right to adopt any such views which were contrary to the formalist Ulama. The books of the experts abound with sayings to this effect.

Hadhrat Mujaddid Alfī-Thānī (Sayyid Ahmad Sirhindī) (Rahmatullah, Alayh) wrote in one of his letters which was written to Mawlana Aamrullah Fāteeh:

"The foremost belief that is necessary for any wayfarer of the Sufi path, is that which the Ulama of the Ahlus Sunnah wal Jamaat have elicited and deduced from the Qur'aan and the Hadeeth and the relics of the predecessors. Then it is also necessary to adhere to those meanings of the Qur'aan and the Hadeeth which the Ulama have understood from the Book and the Sunnah. If by any chance, any meaning should become known through illumination (Kashf) or inspiration (ilhaam) which is to the contrary, it is not acceptable or credible or to be taken seriously. One should seek refuge from such meanings and beseech Allah to take us out of this vortex and that He may manifest that which is in accordance with the opinion of the true Ulama."

One should not express anything contrary to their opinion, but rather try to make that which was unveiled to him consonant with those meanings which the learned Ulama had understood. Any meaning that becomes disclosed to the inner heart and which is contrary to the meanings understood by them is not at all reliable or acceptable and absolutely null and void. It is a fact that every perverted one wished to prove the correctness of his views from the Qur'aan and Hadeeth alone.

"He misleads many thereby and guides many thereby."

[II v 26]

And this fact, that the meanings understood by these learned men alone is correct, is because they have understood these meanings from the sayings of the Sahaabah and the Tabi'een, (May Allah be pleased with them all). They have derived them from the Light of the Stars of Guidance. Hence, eternal salvation and everlasting well-being is their lot and their destiny.

"Lo, they are Allah's party. Verily Allah's party is the successful ones." [LV III v 22]

Just because some Ulama, in spite of being of sound belief, show some faults in masaa-il and are guilty of some sinful lapses in their deeds, it is absolute injustice to degrade them and turn them away from the entire class of Ulama, or to ridicule all of them. In fact to reject them means rejection of most of the essentials of Deen, because these people are the ones who show the way of the essentials of Deen and they are the ones who discriminate between right and wrong.

"But for the light emanating from them we would not have been guided aright, and but for their discriminating between right and wrong we would have gone astray. They are the people who spent their efforts in elevating the firm Deen and guide many to the straight path. Whosoever follows them will be successful and reach salvation and whosoever opposed them is astray, leading others astray."

[Vol. 1, chapter 5, Maktoob Page 286]

The Shaikh says in another place:

"You should know that, if the words of the Sufis are not in accordance with Shariat, then it is not acceptable at all, so how can it be proof and good to follow? Only the words of the Ulama of the Sunnah are good as proof and to follow. Those words of the Sufis which are in agreement with the words of the Ulama are reliable and that which are against are unacceptable."

[Vol. 1, 5th Letter, page 289]

Such is the view of the honoured Sufis whose hearts are truly

enlightened. This is the view of those who have in themselves the true spirit of sacrifice for the Glory of Allah, the dignity of the Deen and Deeni matters. Yet they consider their statements to be not worthy of proof or worthy of being followed except with the consent of the Ulama. What credibility can possibly be attributed to the statements and actions of those who are not even acquainted with Deen, who have never had any definite relationship with the Qur'aan, Ahaadeeth and the words of the saintly predecessors?

Look at these foolish people! They merely happen to glance at some translation of the Holy Qur'aan, understood some particular meaning on some particular subject and now look upon themselves as eminent independent Mujtahids! Now whatever any Aalim or all the Ulama of the world may say, is considered to be nonsense, useless. Can they not realise that the meaning of the Qur'aan and Hadeeth is that which the Sahaabah (Radiallahu anhum) explained and according to which they acted. Allah says:

"Verily those who distort Our Revelation, they are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Qiyaamat. Do as you will. He is the See-er of what you do."

[XLI v 40]

In Durr Manthoor the interpretation of apostasy (Ilhad) according to many Sahaabah (Radiallahu anhum) and Tabi'een has been stated to result even from ascribing to one verse of the Qur'aan a meaning other than that intended. It is also noteworthy that there are numerous Ahaadeeth wherein the exhortation to follow the pious ancestors is stressed.

Sayyidina Erbaaz bin Saariyah (Radiallahu anhu) reports: "One day Rasulullah (Sallallahu alayhi wasallam) led us in Fajr Salaah and afterwards, facing us, delivered a sermon most eloquent and touching, that tears rolled from our eyes and hearts trembled with fear. A man said to him: "O Messenger of Allah, it seems as if this is a farewell sermon. Give us further advice."

Then Rasulullah (Sallallahu alayhi wasallam) said: "I advise you

to fear Allah and to obey the ruler even though he may be a Negro slave. Whosoever lives on after me will certainly see much dissension. So hold onto my Sunnah and the Sunnah of the rightly-guided Khulafaa. Hold fast onto it; hold onto it with your teeth. I advise you against following the new innovations in Deen for every new thing is a bid'ah and every Bida't is deviation."

[Ahmed, Abu Dawood, Tirmidhi, Ibn Majah, Mishkat]

Hadhrat Umar bin Abdul Aziz (Rahmatullah Alayh) wrote a very important letter regarding the observance of the Sunnah and the following of the example of the Sahaabah (Radiallahu anhum). This letter which is quoted in Abu Dawood's Saheeh is of such importance that each and every word of it should be carefully taken into consideration. Among other things he wrote therein:

"Failure to follow them is a great fault and to exceed their example is merely to tire yourself. A certain group failed to follow them and thus committed injustice and another exceeded their example and thus transgressed. The Holy Sahaabah (Radiallahu anhum) are on a path of guidance between these extremes."

It is reported from this very same Umar bin Abdul Aziz (Rahmatullah Alayh) that he said:

"Taking hold of the road laid down by Rasuallah (Sallallahu alayhi wasallam) and his successors after him is to confirm belief in the Book of Allah and to give obedience to Him and in this lies the strength of the Deen. None has any right to bring about any changes therein or to modify, and the opinions of anyone who opposes anything therein is of no sequence and unworthy of consideration. Whosoever follows their path is rightly-guided. Whosoever acquires help from them, is successful. Whosoever acts contrary to them and adopts a way besides that of the believers, Allah will not allow him to act according to his adopted way and will cast him into Jahannum. That is indeed a very bad place of refuge."

[Shifa]

May Allah grant us the ability to follow every footstep of these saintly predecessors! Ameen!

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ

"That is not a hard thing for Allah."

[XXXV v 17]

From all that has been written here, it must have become very clear that to follow and obey the Ulama-e-Haqq is of the utmost importance and necessity. Not to honour them is cause for our own ruin and doom. Should any statement of theirs not be understood, the fault lies with our lack of understanding. On the other hand, should any uttering of theirs be found to be clearly contrary to Shariat it is not permissible after due consideration, to accept it. If such an occasion does arise, it still is no cause for keeping yourself aloof from them. That will only entail great harm to yourself in the rest of your religious affairs. (This would have been clear from the advice of Sayyidina Ma'az (Radiallahu anhu), quoted previously).

As opposed to this, we have the word of the Ulama-e-Soo. Their words are not worth paying attention to, not suitable for following and from them one should remain aloof. But when anything of theirs is in accordance with the Shariat, it is worthy of practice and must be taken and accepted. It should however be noted that to be able to ascertain whether anything said is in accordance with the Shariat or against it, depends on sound knowledge of the Shariat. This cannot merely be done on the basis of one's opinion. Just as it is a grave sin to introduce a non-Shar'i thing into the Deen as part of it, so also is it a sin to reject anything which is indeed part of the Shariat. When such a thing crops up about which there is any doubt (as to whether it actually belongs to the Shariat) one should be careful and act with discretion.

[Extract from "Al-Eti'daal" Pages 196-204]

"Do not regard yourselves to be pious. He knows best who is pious."

[Qur'aan]

BARE-HEADEDNESS

Question: It is an era of bare-headedness; it is a fashion of the present age. Only at the time of prayer, people cover their heads. How is it in the light of the Shariah?

Answer: The Holy Shariah does not like bare-headedness (except for some excuse). It is the way of the graceless people and a repulsive custom. A Muslim should not adopt it.

Hadhrat Shah Abdul Qadir Jilani (Rahmatullah Alayh) says:

"One should not uncover one's head or those parts of the body which the righteous and cultured men keep covered."

[Ghuniyatul Talibeen, Vol 1, Page 13]

Allamah Jauzi says:

"A wise man's natural feeling is that bare-headedness is a disgrace, immoral and an uncivilized way. The Shariah ordains bare-headedness only during the state of Ehram (Hajj pilgrimage) — because that is a peculiar occasion of expressing one's utmost humility and humbleness before one's Lord." ♦

[Fatawa Rahimiyyah, Vol.3 page 154]

BASIS OF UNITY

People struggle to achieve unity, but they have shunned the basis of unity. The basis of unity is humility. Unity always rises out of humility. True humility is that a man considers himself to be inferior to the next man. [Hakimul Ummat]

Fiqh:

Sujood (Prostration) in Salaat

Men

The Musalli utters "Allahu-Akbar" and goes down into the posture of Sujood or Prostration. As the Musalli goes into Sajdah, he places on the ground firstly his knees, then the two hands, then the nose, and then the forehead. The head is placed on the ground between the two hands. The fingers are held together pointing towards the Qiblah, the thumbs being in line with the eyes, but a few inches away from the eyes. Both arms must be kept away from the sides of the body and should not touch the ground. Both feet should be planted upright and firmly on the ground with the toes bent in the direction of the Qiblah. The feet should not be lifted from the ground or else the Salaat will be invalidated. The stomach should be kept away from the thighs.

After reciting Tasbeeh at least thrice, the Musalli utters "Allahu-Akbar" and raises first his forehead, then his nose and finally his hands.

Women

Unlike the male, the female in Sajdah, will not keep her feet erect. Her feet will be placed horizontally on the ground, pointing towards the right. She must not separate her arms from her body as a man does. The forearm should be put flat on the ground. She should draw her body inwards as much as possible, the stomach touching the thighs. The upper part of the leg (the thigh) should not be upright but in as flat a position as possible, with the feet spread towards the right. ♦

Quality of the Ulama of Haqq

In regard to being criticized we are grateful unto Allah Ta'ala that in the dissemination of the Deen we care not for any criticism. [Hakimul Ummat]

TAQLEED

By

**Hadhrat Maseehul Ummat, Moulana Muhammad
Maseehullah Khan Sherwani (Rahmatullah Alayh)**

(Senior Khaleefah of Hadhrat Hakeemul Ummat,
Moulana Ashraf Ali Thanvi (Rahmatullah Alayh))

"Ask those of knowledge if you do not know"
(Qur'aan)

Definition of Taqleed

The acceptance without demanding proof of a statement of another, on the belief that the statement is being made in accordance with fact and proof is called Taqleed.

Daleel (Proof) for Taqleed

Aswad bin Yazid narrates:

"Mu-aath came to us in Yemen as a teacher and commander. We questioned him regarding a man who had died leaving (as his heirs) a daughter and a sister. He decreed half the estate for the daughter and half for the sister. This was while Rasulullah (Sallallahu alayhi wasallam) was alive."

[Kitaabul Faraa-idh: Bukhari and Muslim Shareef]

It will be realised from this Hadith Shareef that Taqleed was in vogue during the time of Rasulullah (Sallallahu alayhi wasallam). The questioner (in the Hadith) did not demand proof or basis for the decree. He accepted the ruling, relying on the integrity, piety and uprightness of Hadhrat Mu-aath (Radiallahu anhu). This is precisely Taqleed.

Secondly, Rasulullah (Sallallahu alayhi wasallam) did not criticize or reject the people of his age, who followed Hadhrat Mu-aath (Radiallahu anhu), nor has any difference or rejection on the issue been narrated from anyone else. The permissibility and validity of Taqleed are therefore evident, especially so because of its prevalence in the glorious time of Rasulullah (Sallallahu alayhi wasallam).

This Hadith further furnishes proof for the concept of Taqleed Shakhshi. Rasulullah (Sallallahu alayhi wasallam) had appointed Hadhrat Mu-aath (Radiallahu anhu) to provide religious instruction to the people of Yemen. It is, hence, evident and certain that Rasulullah (Sallallahu alayhi wasallam) granted the people of Yemen the right and permission to refer to Hadhrat Mu-aath (Radiallahu anhu) in all affairs of the Deen.

Huthail bin Shuragbeel said:

"Abu Musa was questioned then Ibn Mas'ud was questioned. Ibn Mas'ud was informed of Abu Musa's statement. Ibn Mas'ud differed with it. Thereafter Abu Musa was informed (of this difference). He then said: 'Do not ask me as long as this Aalim of the Deen is among you.'"

[Bukhari, Abu Dawood, Tirmizi]

It will be understood that Abu Musa (Radiallahu anhu) in directing the people towards Ibn Mas'ud (Radiallahu anhu) by his command,

"Do not ask me as long as this Aalim of the Deen is among you"

was mandatory regarding all matters of the Deen. This, in fact, is Taqleed Shakhshi which means to refer every religious question to a particular Aalim because of some determining factor, and to act according to his verdict.

These Ahaadith indicate that Taqleed Shakhshi is not a new concept which could be refuted. Its existence from the very epoch of Khairul Qurun (the three eras adjacent to the age of Rasulullah (Sallallahu alayhi wasallam)) is an established fact.

Compulsory Nature of Taqleed Shakhsi

There are two classes of Wujub (compulsory nature), viz.,

- i. Wujub biz-zat
- ii. Wujub bil-ghair

Commission and omission of acts emphasised by the Qur'aan and Hadith are classified in the first category of Wujub, viz., Wujub biz-zat which means compulsory in itself. The very nature of the commission or omission brings about the compulsion. Salaat, Saum, etc. are of this kind.

Then there are such acts which by themselves are not commanded practices. However, these acts constitute the basis for practices commanded in the Qur'aan and Hadith. Normally it is not possible to execute the commanded practices without their basis which is termed *Mauquf alayhi*. Such acts constituting the essential basis for commanded practices are of the second class of Wujub, viz., Wujub bil-ghair which means compulsory by virtue of an external factor. The compulsion is established for the sake and preservation of practices categorically commanded (*Umur Mansus*). The universally accepted principle, viz., the basis of a *Waajib* is *Waajib*, governs the compulsory nature of Taqleed Shakhsi. Such an example is the writing of the Qur'aan and Hadith. Reducing the Qur'aan and Hadith to writing has been negated in the Hadith. In this regard appears the following Hadith:

Ibn Umar narrates that Rasulullah (Sallallahu alayhi wasallam) said:

"We are a nation which neither writes nor calculates."

[Mishkat — Mut-tafaq alayh]

In this Hadith writing has been unconditionally negated by way of implication. However, it has been found necessary to reduce the Qur'aan and Hadith to writing in order to preserve their authenticity and prevent them from destruction. Hence, such writing is not considered as conflicting with the Hadith. No one has questioned the Wujub of such writing nor has anyone demanded *dalael* (proof) for this Wujub. The preservation of the Qur'aan and Hadith is an act categorically commanded and emphasised. Experience

shows that such preservation is not a normal possibility without reducing the Qur'aan and Hadith to writing. For this reason has the writing of the Qur'aan and Hadith been decreed *Waajib*. Consensus of the entire Ummat on this need has been reported down the ages in an unbroken chain of transmission. Such a need is classified as Wujub bil-ghair. In exactly the same way is Taqleed Shakhsi decreed essential and *Waajib*, falling within the classification of Wujub bil-ghair.

In view of this explanation the need does not arise for the presentation of *Sareeh Nass* (clear and categoric Qur'aanic verses and Ahaadith) in substantiation of the compulsion of Taqleed Shakhsi. For this purpose '*Dalalatun Nass* (Indication of Nass) is ample evidence — a fact which is not hidden from men of knowledge. In our age, in view of the dominant condition of people, it is indisputable that without Taqleed Shakhsi protection and preservation of *Mansus Alayhi* affairs (clear and categoric commands of the Shariat) are not possible. Taqleed Shakhsi is therefore both essential and compulsory.

Evils of Discarding Taqleed

It is established by experience and observation that in this age most people are governed by selfishness, baneful motives, dominating desire, lust, insincerity, mischief, strife, anarchy, opposition to the consensus of the Ahle Haqq, and subjection of the Deen to desire. This is manifest and self-evident. The Ahaadith on *Fitan* (Strife) have forewarned us of the rise of these baneful traits in man. The Ulama are well aware of this. For this reason, in the absence of Taqleed Shakhsi, the greatest of harm, mischief, disruption and corruption will reign in the Deen.

A destructive evil which will rear its head in the absence of Taqleed Shakhsi is self-appointed mujtahids. Some persons will consider themselves to be mujtahids and embark on the process of *Qiyas* (Shar'i analogical reasoning). They will consider themselves on par with the illustrious

¹A Technical term of *Usule Fiqh* (Principles of Islamic Jurisprudence)

Mujtahideen of the early stages of Islam. It will be said — and this has already been the case — that the previous Mujtahideen have reliably stated that some laws are based on certain causes (i.e. they are Mu-al-lal). Citing this some modernist has claimed that the command of Wudhu for Salaat is Mu-al-lal, it being the consequence of the early Arabs being camel-herds and goat-herds. Since their occupation of tending animals exposed them constantly to impurities, the command for Wudhu was formulated. On this basis they claim that since people of the present live in environments and occupations of greater hygienic conditions, Wudhu is no longer necessary for Salaat. They conclude thus, the permissibility of Salaat without Wudhu.

Similarly, it is claimed (by such self-styled mujtahids) that the Wujub of witnesses in the Nikah ceremony is Mu-al-lal, the need of witnesses being occasioned by the exigency of a dispute which may arise in the future. The presence of witnesses will facilitate in resolving a dispute between the contending marriage parties. On this basis they conclude that where there exists no danger of dispute, the Nikah will be valid without witnesses.

In like manner it will be claimed that practices abrogated by the consensus of the Ummat (Mansukh bil Ijma') are not annulled. On this basis they will claim the permissibility of Mut'ah (temporary marriage). Such will be the violent contradictions and interpolations introduced into the Deen by the unqualified so-called mujtahids.

Which law is Mu-al-lal (based on a cause with an Il-lal (cause) which could be employed in the transference (ta'diyah) of a command which could be effected from the Maqees Alayh (original premiss) to the Maqees (the second premiss or branch in the process of analogical reasoning), and which law is a Hukm Ta'abbudi (a command having no apparent cause, i.e. it is Ghair Mu-al-lal)? This is the function of the accepted A-imma Mujtahideen who were men of the greatest ability, piety, sincerity, free from selfish motives and lowly desire. They were men who had achieved total annihilation of the lowly self. This ability of Ijtihad was their exclusive prerogative which ceased with the passing of these stars in the firmament of Islamic knowledge.

Another evil resulting from the discarding of Taqlid Shakhsi is to

practise in accordance with the exoteric (zahir) facade of certain Ahaadith, whereas such practice is most certainly not lawful. Since the discarding of Taqlid Shakhsi feels himself unchecked and unfettered he follows the dictates of his nafs. An example of this type of Hadith is:

"*Rasulullah (Sallallahu alayhi wasallam) performed Zuhr and Asr together and Maghrib and Isha' together without (the expediency) of fear and journey.*" [Muslim Shareef]

At face value the Hadith indicates the permissibility of performing Zuhr and Asr as well as Maghrib and Isha' even if there exists no valid reason for this practice.

But, without any doubt, the unification of Salaat without reason is not held permissible by any authority. The correct meaning of the Hadith is arrived at by ta'weel (interpretation) via the faculty of Ijtihad. Practice in accordance with the mere external facade of the words in such cases will result in opposition to Ijma' (consensus of the Ummat), and such conflict is Haraam.

One who has discarded Taqlid, even if he does not resort to Ijtihad himself, nor follow the meaning conveyed superficially by the words, will, in difficult Masaa-il, accept the verdict of any authority. He will at times follow one Imam and at times another. In this way he will sometimes practise in opposition to Ijma', and on occasions even if the result is not in conflict with Ijma', he will resort to the verdict which appeals to his whim and fancy and by means of which worldly motives are attainable. Thus, he will submit the Deen to the dictates of the nafs. We seek Allah's protection from such deviation.

The man whose nafs becomes desensitized by such habitual mental freedom, will after a while transgress the limits of the detail rules and trespass into the realm of the fundamentals (Usul). The spiritual disaster ensuing in this event is colossal. This danger is not remote. In fact, its arising is overwhelming and dominant.

The summary of what has been said is: Taqleed Shakhsi is the basis for a Waajib aspect (viz., acting in accordance with the commands of the Shariat), and the basis of a Waajib is also Waajib, hence Taqleed Shakhsi is likewise Waajib.

At this juncture, it may be said: What is the proof for the claim that the basis of Waajib is also Waajib? The answer to this question is: This is an universally accepted and self-evident principle. It is a principle espoused by the intelligence of all people and nations. Hence, it stands in no need of substantiation. Nevertheless, purely as a favour, a Hadith in substantiation is presented here.

Uqbah Bin Amir narrates

"I heard Rasulullah (Sallallahu alayhi wasallam) say: Verily, whoever learnt archery then discarded it, is not of us (or verily, he has sinned)." [Muslim]

This Hadith reprimands those who have discarded archery after having acquired its practice. Obviously, archery is not among the pure and intended Ibaadat of the Deen, but since on occasions it forms the basis for a Waajib command viz., I'la Kalimatul-lah (elevating the Word of Allah by means of Jihad), the warning upon its neglect has been sounded. This reprimand indicates Wujub (of the practice of archery) when occasion demands. This suffices to prove that the basis of Waajib is also Waajib. Thus, Taqleed Shakhsi is proven and authentic.

Wujub in General

The objection may be lodged that since the compulsion of Taqleed Shakhsi has been engineered in view of the adverse spiritual and mental dispositions of the majority — conditions which open the doorway to spiritual anarchy and mischief — the need for imposing this Wujub on those with stable and correct dispositions is uncalled for. This objection is negated by the universally accepted principle governing the maintenance of law and order. In matters of law and order the condition of the majority is taken into consideration for the purpose of countering the infusion of

mischief and anarchy. It has been mentioned earlier that the dispositions of the overwhelming majority incline towards anarchy, hence the degree of Wujube Taqleed (Taqleed is Waajib) has been enacted in general.

It is on this very basis that the Fuqaha (Jurists of Islam) have decreed that an act which will engender doubt and suspicion in the minds of the masses, is forbidden to the Khawaas (the elite and intelligentsia) as well. Many Ahaadith bear this out. Among these is:

Jabir narrates that Umar came to Nabi (Sallallahu alayhi wasallam) and said:

"We hear from the Jews such talks which appeal to us. Do you consider that we write down some of it?" Rasulullah (Sallallahu alayhi wasallam) said: 'do you desire to be destroyed like the Jews were destroyed?'" [Mishkat]

A man of Hadhrat Umar's calibre, of sound intellect and fortitude in Deen is refused permission to write down the statements of the Jews. The reason for the refusal is the danger of deviation to the majority. It is thus apparent that an act which constitutes a danger to the masses will be forbidden to the intelligentsia as well providing that such an act is not among the essentials of the Deen.

The objection to thus dismissed as utterly baseless.

Taqleed Restricted to the Four Mathaa-hib

There were numerous Mujtahideen. It may therefore be argued that Taqleed of any Mujtahid should suffice. What is the reason for restricting Taqleed to the four Mathaa-hib?

It was realised from the exposition of the Wujub of Taqleed that adoption of different verdicts leads to anarchy. It is therefore imperative to make Taqleed of a Math-hab which has been so formulated and arranged in regard to principles (Usul) and details (Furu') that answers to all questions could be obtained either in specific form or in deducted form based on

principles, thereby obviating the need to refer to an external source. This all-embracing quality, by an act of Allah Ta'aala, is found existing in only the four Mathaa-hib. It is therefore imperative to adopt one of the four Mathaa-hib. This has been the accepted practice coming down the ages from the early times in an unbroken chain of transmission — from generation to generation.

The emphasis on this aspect of Taqleed is so profound that certain Ulama have restricted the Ahle Sunnah wal Jama' within the confines of the four Mathaa-hib.

Why the Hanafi Math-hab?

What is the reason for the adoption of the Hanafi Math-hab by the Hanafi Ulama? The answer to this question lies in the fact that we inhabit a land where the Hanafi Math-hab prevails predominantly. Such predominance is not the result of our effort and choice. When we appeared on the scene, Ulama and books of this Math-hab existed in abundance. Should we have adopted another Math-hab, the difficulty of acquiring the Ahkaam of the Shariat would indeed have been great.

Math-hab of the Convert

What is the hukm (law) for a convert to Islam or for one who wishes to switch from his state of non-Taqleed to Taqleed? Which Math-hab does he have to follow?

If such a person lives in a place where a particular Math-hab is dominant, then he shall follow that Math-hab by virtue of its dominance. If he happens to be in a place where several Mathaa-hib are in operation on a more or less equivalent basis, then he will be free to choose any Math-hab acceptable to him. However, once the choice is made, he will be obliged to remain steadfast on the Math-hab of his choice.

In cases where it is difficult to act in accordance with one's Math-hab due to a dearth of Ulama of one's Math-hab, moreover for the one who is not an Aalim, it will be permissible, in fact compulsory, to adopt the Math-hab

which happens to be predominant in the place where one happens to be. For a person in such circumstances Taqleed Shakhsi of his former Math-hab will not be compulsory. He will be obliged to choose from the four Mathaa-hib the Math-hab which is dominant in his particular circumstance. However, such cases are rare. The general rule in force is the Wujub of Taqleed Shakhsi.

Son's Duties Towards His Mother

Nowadays, we see the wives of sons do not want the mother to live with them.

This act has become so common and it should be made known that this is very un-Islamic.

A wife does not have any right of demanding that her husband abandons his mother. She cannot demand that he does not live with his mother. She cannot insist that he neglects his mother. A wife's right is to have her own separate living quarters. She cannot order her husband to expel his mother from his house. Yes, the husband cannot compel his wife to serve his mother although every decent, good and Allah-fearing wife will happily serve her mother-in-law for her husband's sake.

If the husband's mother is living with her son or she wishes to live with him, he should make separate arrangements for his mother and his wife in the same house, if he has been so unfortunate to be burdened with an intransigent, selfish and heartless woman. The mother-in-law has no right of invading the wife's privacy or interfering with her life.

People who fear Allah Ta'aala and who respect the Shariah will live together in harmony, always co-operating, sacrificing and never making demands.

The son's duties are to care for his mother, maintain her, be kind to her, run her errands and keep her happy in all lawful wishes and orders she hands out to him.

Value of Authentic Islamic Literature

INSTITUTE OF ISLAMIC RESEARCH

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Dated: 29 Rajab 1417

Jenab M.S. Bhula
Editor "Awake"

Assalamualaikum-Warafumatullah Wabarakatuhu
Respected Brother

All thanks for Allah, who is allowing us to do little service of His Deen. I am very thankful to you for your letter dated: 14 Rajab 1417. I have noted your advices. May Allah give you best reward and allow us to act upon these advices. I may inform you here that Dr. Hansa of Ladysmith S. Africa and Moulana Ismail Kathrada know me very well. They have visited us here in Kashmir. Many South Africans who were staying in Jalalabad, India, also know me. We are all Bayat with Hadhrat Moulana Maseeh-Ullah Khan Sahib (Rahmatullah Alayh). I have kept Moulana Hamidullah Lone, as Editor of the Journal as I am in Govt. Service, hence cannot remain the Editor. Moulana Hamidullah is a product of Darul-Uloom Deoband and Miftahul-Uloom Jalalabad and is also Bayat with Hadhrat Ji (Rahmatullah Alayh). So you can very well understand what type of Deen we will be propagating. I am also sending in one copy of our Journal, "The Truth", as asked by you. We are just starting this work. I need your constant guidance, encouragement, duaa and all possible assistance whatever possible from your side.

I have also started a Darul-Uloom by the name of Darul-Uloom Ilahiya on the pattern of Deoband. Kindly make duaa for it also.

Lot of work needs to be done for Deen. You know Allah is with Jama'at and if we share this responsibility together, only for the sake of Allah, I am sure Allah will be pleased with us.

Was-Salaam
Dr. Rafiq Ahmad Pampori,
P.O. Box 974, G.P.O. Srinagar Kashmir, India

Ulama

Hakimul Ummat, Hadhrat Moulana Ashraf Ali Thanvi (Rahmatullah Alayh) gave the following advice to the Ulama:

"I exhort them (the Ulama) to remain totally without greed. The wealthy people have acquired the world and have become oblivious of you. You (the Ulama) acquire the Deen and become oblivious of their world (i.e. their wealth and positions). Having the fullest trust in Allah Ta'aala, I maintain with firm conviction that if an Aalim turns his gaze away from worldly people, becoming oblivious of their wealth and position, then Allah Ta'aala will aid him from the Unseen realm. In fact the very people of the world who are today despising him, will then honour him. These worldly people themselves will be dependent on him (the pious Aalim who is free from greed and does not hanker after wealth)..... Worldly people stand in need of the Ulama in life and in death. Thus the Ulama should become totally independent and involve themselves in the Deen of Allah Ta'aala. A great deficiency among us is the fact that we do not cultivate our relationship with Allah Ta'aala. If our relationship with Allah Ta'aala is developed, we shall be totally independent of others, nothing will then deflect us (from the Haqq). This attitude of independence should not be understood to be bad manners. There is no permission for bad character. Yes, independence should be cultivated."

The Error of Some Ulama

"Some Ulama associate so much with wealthy people that as a result of their abundance of association they fall in line with everything done and said by the people of wealth. Seeing this attitude of servitude of these (worldly Aalims), others gained the impression that all Ulama must be of such low calibre."

[Hakimul Ummat]